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At page 370 of "THE GREAT WORK" appears the following paragraph in capitals, which every reader of the book will remember:

"THE HISTORY OF ALL DOGMATIC AND 'REVEALED' RELIGIONS IS, IN TRUTH, BUT A HISTORY OF MAN'S ENDEAVORS TO DISCOVER OR INVENT SOME PLAN, OR SCHEME, OR METHOD WHEREBY HE MAY SHIRK HIS PERSONAL RESPONSIBILITY, OR SHIFT IT TO OTHER SHOULDERS THAN HIS OWN, OR IN SOME MANNER ESCAPE THE NATURAL CONSEQUENCES OF ITS CONSCIOUS AND INTENTIONAL EVASION OR VIOLATION."

"The Great Work" was copyrighted and published in 1906.

At page 68 of the February number of "THE FRA," ("Elbert Hubbard, Editor and Publisher, East Aurora, New York, U. S. A."), the same paragraph appears WITHOUT quotation marks or other reference to indicate the source from which it was taken.

The issue of "THE FRA" wherein this appears bears the date of 1909.

Question: Is Elbert Hubbard a "Literary Pirate"?



"Fools deride. Philosophers investigate."

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Devoted to the Great Work.

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Getting *the Proof Here of a Life Beyond Death*

By Arthur Warren



OOKS that change the courses of human lives by stirring human consciousness through a new presentation of old truths are not many, and when they appear they are not loudly greeted. Slowly they make their way to recognition through the familiar stages of neglect, ridicule and attack. They may in time become much talked of, but they are seldom widely read, and they are never popular. Their value does not rest upon a general circulation, but in the instruction they convey to isolated individuals through whose minds and lives their teaching filters into other lives here and there, reaching by and by, scattered groups, and, gradually, by ever widening circles, touching the masses of mankind.

What is new is not the truth, but the discovery which penetrates its covering, the revelation which unfolds it. Sometimes the revelation is not new; it may have been a thousand times unfolded and a thousand times forgotten, yet always there has lingered somewhere in the chain of history the key to the forgotten treasure.

[Page 1]

THE INDO-AMERICAN MAGAZINE.

In all races and ages this holds: *No mind receives a truth until it is prepared for it.* The simplest teaching will glance off from the unprepared mind, leaving no impression there. In religion and politics, in science and commerce, in the most ordinary relations of daily living, there is so much proof of this assertion that no necessity arises for questioning it. We have only to apply the fact. Hence, it matters nothing how many persons, nor how few, may, at any time, recognize any particular truth. The truth remains whether all men perceive it, or none at all.

In London a little while ago I met a man of worldly experience and scientific training and achievement, who is now more interested in the subject of human immortality than any theologian I ever knew. Although I had known him many years, I had not known him as a man given to spiritual thinking, as one who had any concern with the problem: *What happens after death?* On the contrary, I previously had reason for assuming him to be a follower of Haeckel, who has stultified his belief in evolution by declaring that evolution stops at the grave. But I found him deeply contemplating the probabilities of Man's Place in Nature on the assumption that science will justify the belief in the continuity of existence, in life after death; that, in short, the evidences of a world beyond will be scientifically demonstrated; that, indeed, science is already groping along the borderland which separates what we call the physical world from what we vaguely imagine is, or may be, the spiritual world.

Both of us, it happened, had within ten days read three volumes by men to whom the scientific world listens with respect. These volumes show how science is recasting its ideas of the "material universe," of "matter," of natural laws and their operation. The first of these volumes was "The Evolu-

THE INDO-AMERICAN MAGAZINE.

tion of Matter," by an eminent French scientist, Gustave Le Bon; the second was "The New Physics and Its Evolution," by Lucien Poincare, inspector-general of public instruction in France; the third was "Some Problems of Existence," by Norman Pearson of London. But what interested me even more than these books was the fact that a great influence upon the mind of my friend had been exerted by certain other books to which I shall presently refer, books of which the world—scientific, religious, or profane—has scarcely heard, books to which this article now draws public attention, and that he regarded certain recent discoveries in physical science, recounted by the eminent men I have mentioned as confirmatory of the teaching of these more obscure books, also three in number.

Nor was he alone in regarding as of high importance to humanity the three other volumes which I am about to name, and in believing that the time will come when we shall scientifically demonstrate the continued and progressive existence of Individual Human Intelligence beyond the grave. In America, in Norway, in Germany, in Japan, in Mexico, these certain other books which assume to expound the teachings of what is called "The School of Natural Science," books, to use Dr. Johnson's phrase, "not yet subjected to the unauthorized loquacity of common fame," appear to have had a direct influence upon human lives, a spiritual uplift, a revelation of self-hood; and they are said to have opened the road to knowing as distinguished from merely believing.

Curiously enough it is from America that this influence has radiated, in three clearly written books published in Chicago. Here and there I have found persons who have read them. In New York some half dozen; in Chicago as many more; in Cincinnati more again; a few in Massachusetts; one in Washington; one among the western mines. Aboard ship

THE INDO-AMERICAN MAGAZINE.

last month I found a German chemist reading one of them. In the south of England they were quoted to me by a friend at whose house I was staying. I first heard of them on a railroad train in Ohio when another friend gave me a copy. It is thus they have got about without the usual processes of publicity, from friend to friend. And so it happens that the public is not familiar with the titles of these books, which comprise the "Harmonic Series," and which are named: "Harmonics of Evolution," "The Great Psychological Crime" and "The Great Work," which bear the imprint of the Indo-American Book Company, Chicago.

It is astonishing that such books can appear in the world without causing some large flutter of public attention. But the general public does not even know of their existence, and I am not aware that the press has ever mentioned them or that it has ever heard of "The School of Natural Science."

"The School of Natural Science," I read, "is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the acquirement and perpetuation of knowledge in the broad and unlimited field of science—physical, spiritual, psychical and ethical—and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality and individual happiness." It has existed, one is told, for many thousands of years. It has proved to its initiated members the power of the trained individual intelligence to penetrate, while still incarnate in this earth life, and still in the full possession of every faculty and power of self-consciousness, the mysteries of the world beyond and the life beyond. It has no kinship with Spiritualism and is antagonistic to every form of "mediumship"; it is not Theosophy, and is unrelated to Christian Science. It is deeply religious without sectarianism; it touches

THE INDO-AMERICAN MAGAZINE.

life at all points.

Never until now, I understand, has there been within this "School" an effort to publish its teachings to the world. Now, the time being ripe, such efforts are begun in the three books of the "Harmonic Series," published in Chicago. The churches are not expected to look with favor on these teachings because the effort is to make men independent of clericalism, and to prove to them that each individual has within him the capacity to become his own savior. One church, at any rate, the most strongly organized church in Christendom, will oppose this teaching, because the school makes no concealment of its differences with that church. But with that fact I am not at this moment concerned. As a chronicler of events, I am now recording merely certain facts which have come under my observation in the course of travel. And these facts are:

1. The announced existence of "The School of Natural Science."
2. The three books which expound the teachings of this school, and which are published in Chicago.
3. The strong influence which the scientific and ethical teachings of this school are exerting through these books, upon trained minds in several countries.
4. The fact that astonishing, or even incredible, as we may think the assertions of this school, recent discoveries by several of the most eminent scientists of Europe seem independently to substantiate some of its claims, and to point to the possibility of demonstrating others.

Thus Lucien Poincare, who probably never heard of this school or of the books which outline its teachings, says, in the closing sentences of "The New Physics and Its Evolution":

"There are no limits to progress, and the field of investigation has no boundaries. Evolution will continue with in-

THE INDO-AMERICAN MAGAZINE.

vincible force. What we today call the 'unknowable' will retreat further and further before science, which will never stay her onward march."

Very well, then. Whatever may be the conflicting claims of churches and theological doctrinaires is not now to the point. The majority of mankind is likely to differ on these matters for an indefinite time. But it is a curious fact that while Christians, for example, believe in a future life, they usually resent any effort that attempts to speculate upon or demonstrate the actualities of that life. That is one reason why the teachings of "The School of Natural Science" are unlikely to become popular. There is another reason—few out of the myriads of honest men and women have the mental balance, the patience, perseverance and courage which the formulæ of this school are said to demand of all who seek its instruction.

What is new about this instruction?

It is nothing new that men teach us to believe in a life after death.

It is nothing new that men teach us to believe that life on earth is a preparation for a life elsewhere, and is, in some sort, a regulator of it.

But if a man were to teach that you can prove all this here on earth, in this present life, what would you say? You would say "humbug"; if he persisted you would ask for a commission of alienists to prove him insane. You would not wish him proved sane, because you know so much that you are certain of another's insanity if he differs with you on so important a matter. You would say either that he is insane—or a Spiritualist.

But if he were to oppose Spiritualism as degrading on the ground that the processes of "mediumship" are subjective; if he led you away from Theosophy; if he were to say to you: "You

THE INDO-AMERICAN MAGAZINE.

can prove for yourself that there is a world beyond, a spiritual world, finer, nobler, more wondrous than any in which any organization of theologies asks you to believe; you can prove this in this life, prove it yourself without the aid of any medium or prelate, without the intercession or permission of any church, you can see that world yourself, communicate with it yourself, even enter into it yourself, in this life, in the full possession of your faculties, by the exercise of your own enlightened will; you can prove this yourself"—what then would you say?

You would probably say: "The man lies," or "he is mad," and if hoodlums stoned him in the streets you would think it a fitting, if temporary, retribution. What, meanwhile, would you have proved? That you were not duly and truly prepared, worthy and well qualified to receive the instruction.

But suppose that there were such a man, and suppose that he had given twenty-five years of his life—literally given them without any material compensation of any sort—to the distressed; suppose you were to discover that a dozen persons known to you, persons of worth and repute, persons whose word you respect, whose word is as good as their bond, had studied, worked with this man, and had avowed, not merely their belief but their knowledge, that "what he says is true; and, as far as we have gone, we have proved it ourselves; we have demonstrated it beyond the possibility of doubt"—what would you do? You would pity them, and you would go your way rejoicing that you are not as they are.

Or you might be inclined to try for yourself; to demonstrate for yourself these amazing claims. In that case you would take the first steps of inquiry. Then you would discover that it is easier to believe than to prove; easier to believe any dogma, any creed, no matter how amazing and complex, than to submit yourself to the ordeal by test, to truly prepare your-

THE INDO-AMERICAN MAGAZINE.

self and well and worthily qualify yourself for initiation into the greatest mystery of nature. Study would be demanded of you, work, and the living of a life. Out of a million seekers, all but one might retire from the effort. You might be the one to persist and to win. You, and you alone, would determine that, determine whether or not you would become master of yourself, and acquire an as yet undreamed of knowledge of nature's laws.

This, then, is the hint of an outline, crude, of course, and not inadequate, of the line of thought which is attracting the ripest devotion of my scientific friend in London, and of other men I have encountered in other lands and cities—trained men all, lawyers, physicians, chemists; workers in one or another field of science. And underlying all this thought and strengthening it, is a school of ethics, of philosophy, not the invention of today, but which, they say, has come down through the ages, and which, when understood, gives a new meaning to life, and makes life a joy.

How dreamy all this is, how vague, ill-suited to our strenuous twentieth century, you say. But then it does not matter what you say, or what I say. We do not alter the facts, if facts they are; we do not even affect them. It is another delusion, you say, another new religion furnished for the credulous. But the "school" says no, nothing of the kind. It seeks no followers, it makes no proselytes, it takes no money, it makes no drafts upon anybody's faith. If you were to ask its adherents what they are, they might tell you that they are students in the "school of natural science." If you were to ask: "What is this school? Where is it established?" they would refer you to the book called "The Great Work." The rest they would leave to you, to demonstrate for yourself if you have the patience, the perseverance, the courage.

THE INDO-AMERICAN MAGAZINE.

If you went far enough you would know what is meant by the saying of the Master: "Many are called, but few are chosen." You would yourself be another demonstration of the truth of that saying. But if you are curious merely, stay where you are; if you seek phenomena merely, stay where you are; if you look for a new fad, or a short-cut to any kind of heaven, stay, where you are, for not one wish of this sort will be gratified. They will tell you so much at the outset.

"What is the good of it all?" you may ask. A wiser man than you once retorted to a similar question: "What is the good of a baby?" Supposing you make a beginning by answering that.

It is a part of a journalist's duty to know and record the good that is thought and done in the world. Perhaps that is my reason for writing of this subject today. By some curious chance I have lately been brought into contact in various and unexpected places, on both sides of the ocean, with well-rounded individualities that are shaping their lives by the teachings of the School of Natural Science. They are not dreamers, or eccentrics, or long-haired devotees, but practical men of affairs. And they are extraordinarily cheerful and helpful men. Have they then discovered something that you and I lack? One thing is clear, they are living not by faith but by works. They are learning the lesson of self-control, of personal responsibility, and they claim to have a higher and more practical system of moral philosophy than any which is otherwise known and practiced.

The subject, then, seems to me worth writing about today. If thus you are introduced to the three books of the "Harmonic Series," published in Chicago, so much the better. I am at a loss to know how otherwise you would have heard of them, unless some friend has passed them on to you, as my friend

THE INDO-AMERICAN MAGAZINE.

did on the "Twentieth Century Express." If you disagree with the books, no matter; the thought will remain. In any case, you will get some helpful service from them—if you are ready for it. If you are not ready, that is your affair.

A little thought stirred in our upper works can harm no one. It is the lack of thought that hurts. And some of us are apt to learn more by reading what we disagree with than by what we subscribe to. That way will never be popular, which is fortunate, for popular beliefs have a way of degenerating into superstitions. But here, we are told, is something we can prove for ourselves. That is better than having somebody else prove it for us. Do you think somebody else could do so? It would be easier that way, and ease fascinates many of us. Some folk would like to have others breathe for them, but, as that is impossible, they have a preference for predigested food. A good many like to have their thinking done for them. To such these thoughts will not appeal.

What do I believe about it all? That is neither here nor there. The thing that matters is what each man himself knows and does. And if a man strive to unfetter truth, and work for intellectual liberty, religious freedom, and the practice of fraternity, he will have gone far toward fulfilling the highest purpose of human life. Knowledge never comes unmasked, nor by mere invitation. It is obtained only by labor.

* * *

The foregoing article appeared originally in "*The Boston Sunday Herald*," Sept. 1, 1907, and is reprinted here by permission.

"Tangible Evidence"

The general public has but a slight idea of the number, character and variety of the inquiries that are constantly coming to the authors of the books of the Harmonic Series. Some of the questions asked are of no importance to the world, often being of a very personal nature, but occasionally some thinker bobs up with something of unusual interest. Let us see how the TK has handled one of these inquirers. The following questions and the letter of reply will be of interest to all who seek "*tangible evidence*."

* * *

With an explanation and an apology for his skepticism, the inquirer submitted the following questions:

1. What *tangible evidence* can you offer as to the existence of the Great School at the present time, and of its existence during the long periods you claim for it?
2. What *tangible evidence* can you offer that it sent Masonry forth into the world?
3. Where are the records which you mention, and how were you convinced as to their authenticity and great age?

The following letter was sent to him in reply:

Dear Friend and Brother:

Your courteous letter of the 30th is before me, for which I thank you. I am impressed with its entire sincerity, and assure you that there is nothing whatever in it that should offend any man who believes himself to be honest and sincere. Whether I may be able to satisfy the skepticism of your mind is quite another question. I do not profess to be in position to answer all the questions that a skeptical and intelligent man may ask, nor furnish the "*tangible evidence*" his exacting mind may demand. Nor have I ever so professed.

In the first place, it is a very difficult matter for me or any other man to furnish "*tangible evidence*" to a man who is many hundreds of miles distant from me, as you are, of anything be-

THE INDO-AMERICAN MAGAZINE.

yond the mere fact of my own existence. A typewriter and a sheet of paper do not constitute "*tangible evidence*" of anything but their own existence. If the sheet of paper contains the imprint of the type upon it, that may be considered "*tangible evidence*" of the fact that somebody has manipulated the keys of a typewriter to produce them. If the imprint of the type take the form of words and sentences which convey definite ideas, then they might also be considered "*tangible evidence*" that the individual who manipulated the keys of the machine either had the ideas in his own mind, or reproduced those of somebody else.

You see, my Friend, it is just possible, is it not, that you may be demanding something which is not within the range of human possibilities? "*Tangible evidences*" are evidences which you can *touch* and *handle*, or possess in a material way. But there are many evidences which are far more convincing than any "*tangible evidences*" in existence. These are what we are accustomed to term "*internal evidences*," or evidences which carry with them the internal stamp of their truth, to our individual consciousness.

Now let me see if I can give you an intelligent answer to your question which will mean anything to you. What evidence have I of the existence of the Great School?

In the summer of 1883, out on the Pacific Coast, where I was then in business, I came into personal touch with a man who said that he was an Oriental, an East Indian, by birth. He told me of the existence of the Great School, and that he was one of its active members. He opened the way for me to receive from him a definite, personal and scientific instruction which covered a period of daily personal contact, of nine hours each, for a period of thirteen months. His purpose was, so he said, to prepare me for membership in the same Great School, provided I could satisfy all the conditions and prove myself "*worthy and well qualified*."

To make a long story short enough for a letter, I went with him to India after the close of the thirteen months of personal instruction referred to, and there met other men who claimed to belong to the same School. I was regularly initiated

THE INDO-AMERICAN MAGAZINE.

into their body through a ritualistic service and ceremonial, and became one of their number. How this was all done and accomplished would be impossible to relate in a letter. But there I saw and examined the "Records" to which reference is made in my writings.

Now the question you want to know is, how am I to bring you or any other man into personal contact with these *FACTS*? To be entirely frank with you, I do not know of any way whereby such a thing is possible, at present, nor under present conditions and circumstances. Furthermore, suppose you came to Chicago to meet me personally, and we should spend a whole day together, and I should tell you that I am a Member of the Great School, would that be to your skeptical mind "*tangible evidence*"? While it would be a FACT that you would then be in the personal presence of a member of the Great School, that *fact* would not convince you. I presume I am about as "*tangible*" evidence as you will ever meet; but even so, I am aware of the fact that my mere presence would not be sufficient. Unless the things I *said* to you concerning the School and its Work contained within themselves that "*internal*" evidence of their *Truth*, my personal presence would mean nothing to you. Suppose I should go further and bring before you other men whom I introduced to you as members of the same Great School, how would *you* know whether they were in *fact* such? Unless the "*internal*" evidences were satisfactory, I might bring a regiment of men to you as members, and it would mean nothing to you. And finally, it reduces itself to a question of whether or not it would be possible for me to convince *you* of three vital facts, namely:

1. That I am sane.
2. That I am honest.
3. That I have not been deceived by clever tricksters, nor hypnotized.

If I should fail to accomplish any one of these, you would go away just as skeptical as you came. And so, after all, the only "*tangible*" evidence I have to offer you at this time, or to any other man, is *myself*, and give you an opportunity to satisfy yourself as to my sanity, honesty, and freedom from imposition

THE INDO-AMERICAN MAGAZINE.

or deception.

All I have said as to the evidences of the existence of the Great School applies to your second question with equal force. If my account of my own life and experiences do not constitute "*tangible evidences*," then my statements concerning the relation of Masonry to my own Work would mean nothing to you.

Your third question, however, is of a slightly different nature, and enables me to answer it definitely. The Records to which you refer, are in India, and under the personal supervision and care of Members of the School. I have seen them myself, and have examined them sufficiently to satisfy *me* that that they are not forgeries.

Now just a word which may have some bearing on the essence of your questions. I was a practicing attorney in 1883, when the knowledge of this School came to me. Later, when I was convinced that I could not practice law and at the same time discharge the responsibilities I had assumed toward this School and Work, I withdrew from the law, and ever since then have devoted myself to such material employments as would give me the largest measure of time for this Work. During the twenty-five years of my connection with the School and its Work, I have never asked any man for so much as a penny, in the way of material aid, even though at times I have been entirely destitute. During all that time I have never asked any man to *believe* me, nor to identify himself with this School and Work.

I have met such men as have responded naturally to the books I have written, and have given them opportunity, as far as possible, to question me and cross-question me, on any and every point they have desired. Among the number are men who are prominent in the Masonic Fraternity. These men I have given every opportunity to question me in any manner they have deemed advisable, and I have their unqualified statements that they are fully *convinced*.

The most that I could possibly do for you or any other man would be to open the door of inquiry, meet you personally, give you the chance to question me and cross-question me, tell you the story of my life and work, and then leave it for you

THE INDO-AMERICAN MAGAZINE.

to decide whether I am a fraud or an honest man in his right mind.

If the books I have written do not contain within themselves the internal evidences of their honesty, sincerity, consistency and truth, then it would be quite useless for me to undertake the task of convincing any man. I have believed that the very subject matter of "The Great Work" would be sufficient to convince most intelligent and thoughtful men that its author is neither a fool nor a knave, nor yet a man *capable* of manufacturing the evidences of "Ancient Wisdom" therein contained. It would seem to me that the contents of the books themselves should be the very best evidence possible that it is not the work of any one brain, but rather the accumulated results of the Ages.

But, my dear Brother, my mission is merely to get before the world in simple and crystalized form, such facts and information as the Great School deems wise and helpful at this time. If that alone does not convince men, no further effort is contemplated. It is not my purpose to *defend* myself to those who discredit my work or my statements. I have no "*plea*" to offer in my own behalf. My work is entirely a *GIFT*. It brings me no material reward of any kind. During the last ten years I have written over thirty thousand letters to inquiring men and women, answering their questions to the best of my ability, as I have yours, and in the very largest number of instances have received not even so much as a postage stamp for reply. Under these conditions I believe you can readily see that if I have "*ulterior motives*" they are, at least, not of a material nature.

With appreciation of your interest, and with greetings and good will, believe me, Cordially and fraternally,

TK.

Other Schools *and* their Literature



VER and over, again and again, we are asked: "What is the attitude of the Great School" toward Christian Science, or Mental Science, this Cult or that, this Movement or that; or concerning the books and other literature of the various Schools, Cults, Philosophies and Movements with which the students and friends of this Work come in contact in the course of their reading and inquiry.

These good friends and earnest inquirers do not seem to realize the embarrassing position in which such inquiries would place us if we should attempt to answer them fully and without reservations.

For the benefit of all those who may have sent us inquiries of this nature in the past, or who may contemplate doing so in the future, the following explanations and suggestions are offered in the spirit of fraternal consideration:

1. The Great School is engaged in an effort to give to the world a definite and crystalized expression of *its own* Science and Philosophy of Life, based on the personal experience of its individual members.

2. To that end, through the Indo-American Book Company, it is publishing a series of *Text Books* known as the "*Harmonic Series*."

3. In the volumes of this "*Series*" alone will be found the *authorized* utterances of the Great School in modern book form.

4. To these books and these *alone* can the School give its *unqualified* sanction and approval.

5. All *other* books must be understood to represent the views of the individual or school from whom, or from which, they emanate.

This, however, must not be construed in any manner whatsoever as a criticism or condemnation of the works of any other individual or school.

It is intended to mean only this: that the Great School respectfully declines to assume any responsibility whatsoever

THE INDO-AMERICAN MAGAZINE.

as to the authenticity of books or other literature not formulated by it, or with its knowledge and approval.

A student or friend of this School and Work writes to us, for instance, asking if the Great School would recommend such and such a book, or approve its teachings. He does not stop to think that to answer his question honestly and intelligently would require that some member of this School stop work long enough to make a careful and critical study of the book from cover to cover.

In general, it is safe to say that in almost every modern work of psychology or philosophy may be found many valuable truths and much helpful data, *provided* the reader is wise enough to differentiate truth from error, and facts from fancies.

There are many books we can recommend in a qualified sense to those who have made a careful study of the Harmonic Series. But in all such recommendations it must be understood that they are *qualified*, and that the reader alone is responsible for differentiating the truth from the false.

The miscellaneous books listed by the Indo-American Book Co. all fall under this same category. They contain much truth, and in some instances there are errors. It is believed that the intelligent student should be able to do the work of gleaning for himself.

It must be taken for granted that most of the New Thought movements are based upon the pursuit of Truth. It is therefore very probable that investigators of the modern cults will find many coincidences and parallels between the current literature of these various movements and the Harmonic Philosophy. But these do not make them *identical*.

The reader, therefore, should be able to discover the differences and divergences also, and determine for himself which appeal most strongly to his reason and conscience.

We recommend to our students and friends as much of such reading and comparison as their time and opportunity will permit.

The Great School has never established an "*Index-Expositorius.*"

THE INDO-AMERICAN MAGAZINE.

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EDITORIAL

OUR RAISON d'ETRE.

At the head of our title page the careful observer has noted that our little magazine is "Devoted to the Great Work." We make no promises for the future of this little publication except that we shall at all times endeavor to make it a worthy herald of the progress and accomplishments of the Great School in presenting to the world the various publications appertaining to the Great Work. It may be considered therefore, as a means of keeping you, good friends, in touch with our publishing center.

THE GREAT WORK.

To our readers who have never read the book entitled "The Great Work" we can only explain here, briefly, that the Great Work is the work of building the temple of human character to a point where a man is able to overcome the conditions, which limit his

sphere of activity to the world of physical material things, and independently to enter the realms of the spiritual, thus demonstrating, by a personal experience, the reality of another life. When man has accomplished this he becomes a Master.

MASTERSHIP.

The accomplishment of Mastership is based upon the development of a degree and quality of Self-Control little understood by those who have not attempted to travel the path. Mastership means the attainment of power and is the opposite of Mediumship. Mediumship has for its basis the lack of self-control and is a controlled or hypnotic condition induced by another intelligence. A Master cannot be a Medium, nor can a Medium be a Master. The Master chooses—the Medium is selected. The Master acts. The Medium is acted through or upon. There are many conditions between the extremes of Mediumship and Mastership and it is the desire of most of us to climb upward along the path of Self-Control to the heights of Mastership—and that is why we are in the Great Work—and why we are placing within your reach the few volumes that serve as guides along the stony pathway which leads to the land of Liberty and Light.

WORK TO BE DONE.

But there is not one who may expect or hope to enter the land of Liberty and Light until he has proved himself "duly and truly prepared, worthy and well qualified." To such as have the

THE INDO-AMERICAN MAGAZINE.

courage, the perseverance and the intelligence—the path will be made plain—and the way brightened by those who have gone before. You who may be ready for this journey will find no difficulty in securing a guide through the fields of labor to the river of truth. The design is already upon the trestle-board and the Master builder awaits the workmen.

THE GREAT PYRAMID JEEZEH.

On another page of this initial number will be found our advertisement of a new work entitled "THE GREAT PYRAMID JEEZEH." We feel justified in adding a brief mention of this truly remarkable book, for the benefit of our readers.

The Great Pyramid of Egypt has ever been an object of profound wonderment and mystery. Volumes sufficient to make a considerable library have been written about it in an effort to explain the mysteries of its construction and original purpose and use.

Except to the Great School, it is still a mystery.

It will be of interest to our readers to know that the author of this book has crowded into its pages more important data and information than can be found in any other work on the subject in print.

Furthermore, he has wrought out a "Theory" which is more nearly in line with the data of the Great School than any yet advanced by the multitude of learned writers on the subject.

To those who are interested in

the subject, we recommend this book as an epitome of information well worthy of a place in every private library.

THE QUESTION BOX.

The authors of the Harmonic Series and the Indo-American Book Company are in constant touch, through correspondence, with many thousands of students and friends of the Great School in all sections of the country.

These students and friends of the Work feel that they have a right to apply to the Book Company and through it to the authors, for information on all manner of subjects directly or remotely connected with things of a mystical, psychical, scientific, philosophic, religious, metaphysical or mysterious nature, having any bearing on the vital and important problem of life here and hereafter.

As a natural result, almost every delivery of the mails brings question enough to constitute subject matter for a new volume of the Series.

Many of these questions are repeated by different individuals again and again, often making it necessary to answer the same question many times over.

To obviate this constant repetition, and at the same time conserve the time, energy and usefulness of all parties concerned, it has occurred to us that a Question Box in this magazine might be made to serve a double purpose, and at the same time become an institution of great mutual interest and value.

To that end we have consulted

THE INDO-AMERICAN MAGAZINE.

with the authors (The TK and Mrs. Huntley) and have obtained the promise of their hearty co-operation along the lines suggested.

As a suggestion of the possibilities of such a department this initial number of our little magazine contains the TK's answers to a number of important questions which should be of interest and value to all our readers.

Anticipating that the students and friends of the Work will appreciate this opportunity to obtain definite and authoritative answers to their questions of vital importance, we suggest that they formulate with great care such questions as they desire to have answered by either of these authors, and send them to us.

From the questions thus received we will select such as appear to us of most general importance, and as many answers as our space will permit will appear in each succeeding issue of the magazine.

And, in this connection, inasmuch as our space is limited and will admit of but a few answers in any one issue, we must ask our patrons and questioners to be patient and await the answers to their questions until such time as we can reach them in the order of their general importance, as they appear to us.

Send all communications intended for this department to Indo-American Magazine, Question Box.

Lovers of fine books will be delighted to know that "The Great Work" is to be printed on special rice paper and bound in

Full Flexible Morocco, Oxford style. It will be a book that you will give to a friend with the consciousness of its merit both as a specimen of artistic bookmaking and as a literary work of unexcelled value to the seeker for truth. A full description of the book will be found in our advertising pages.

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THE GAY GNANI OF GINGALEE.

In the same mails bringing praise and approval of "the Gnani" came also letters from friends and students of the Work expressing themselves as "shocked" with the romance and urging its immediate withdrawal.

The writer of Fiction and Foolishness who turns to Science and Philosophy does not readily establish herself as a serious author. Should she, however, later on be tempted to return to her ways of lightness, she is in danger of accomplishing one of two things. She will either discredit her serious work or find her "frivolity" taken in earnest.

The effort on the part of certain serious, friendly reviewers to convert the "Gay Gnani" into a serious book has decided me to offend no more in this line and to say in extenuation:

1. The "Gay Gnani" was never meant as a serious work.

THE INDO-AMERICAN MAGAZINE.

2. It was not written as an "Instruction" for the friends and students of the Work.

3. It was intended merely as a satirical skit, to invite the attention of the careless and fun-loving who refuse serious literature but who may receive suggestions of serious things through the picture or parable or romance.

After reading certain honestly meant but labored reviews treating the thing seriously and gravely analyzing the motives of its irresponsible characters, I felt about as Mark Twain would if he wrote a sermon and the reviewers mistook it for a humorous poem.

Some of my confidential critics expressed themselves as "shocked" and particularly "shocked at the slang" which was "so unlike the author of *Harmonics of Evolution*." They did not, however, explain just how one would set out to write a Middle West Travesty centering about a Chicago Stock Yards typewriter, and omit the vocabulary which illuminates that district of Chicago and percolates through Illinois.

Still other earnest friends wrote to tell me they did not "like to associate with such people" as Bill Vanderhook and his Imogene.

They said it gently, not to wound me, but they said it just the same, that they felt an aversion for such coarse people even in literature.

Apologizing, I am forced to agree with them, and I go farther, admitting that such as Falstaff and Shylock are not agreeable parlor knights, and that Bill Sykes and Fagan are not companions for the elegant and re-

fined.

At the same time, I think we all will agree that had there been no Shakespeare, Hugo, Dickens, Reade or Collins, or had there never been a Harriet Beecher Stowe or George Eliot, that we would have been spared much unpleasant association and—the messages through Fiction had not been accomplished.

To the charge "exaggerated in expression" the author pleads guilty. Otherwise the Indo-American Book Company would not have announced it as an "Extravaganza." In a sense, all Fiction is exaggerated, done in high colors that the portraiture may be the clearer. I believe, however, the most critical reader will not find in the story proper, a solitary reference to any of the serious things which pertain to the Great School, to its Members, or to their real Philosophy.

As I understand it, the mission of Fiction is to present Human Nature in history or in current times and in given countries or particular localities. This constitutes a Character Study in the primitive passions and in the noble and the ignoble impulses of men and women. Fiction is intended primarily for a "story," and secondarily as a presentation of the varied aspirations, ambitions, motives and desires which move mankind to action. Fiction may go still further, and in the spirit of travesty or satire may attack and expose countless current fashions, fads and follies, those weaknesses of human nature which fall below the level of really serious treatment.

THE INDO-AMERICAN MAGAZINE.

The purpose of the author was not to offer instruction to Serious Students. The story was published rather as an entertainment to the indifferent and with a hope that they who read it might be led through its hidden trail to the Text Works and the REALITIES of the Philosophy.

However the "Gay Gnani" may be interpreted, the author is prepared solemnly to assert that she did not mean to do it.

FLORENCE HUNTLEY.

* * *

The Indo-American Book Company desires to say that "The Gay Gnani of Gingalee" is still on sale at \$1.00 per copy. Don't buy a copy unless you can enjoy a hearty laugh. It was not printed for people who take themselves too seriously.

SOME THINGS THEY SAY ABOUT THE GNANI.

"The Gay Gnani" of Gingalee is an alluringly alliterative ascription attaching fun, farce, fable and fact in caustic casuistry and scholarly logic; it exhibits the disdain and amused scorn of a gifted woman, herself a student and writer in matters esoteric, and fillips with rare and delicious humor the pseudo Isms, New-Thoughters and psychic charlatans of the day. * * * The story entices till its finish; and the book is laid aside with reluctant hand, while the mind remains reverent and thoughtful. * * * While intended as a piece of fun, the book conveys many ethical lessons. It will amuse and instruct both the superficial and deep reader."—From Seattle Daily Bulletin.

"The Gay Gnani of Gingalee' is a gay little book by Florence Huntley. It tells of an astral gentleman who almost broke up a home, and finally paid the pen-

alty in annihilation. * * * Altogether it is a sprightly, readable and very laughable little book."—Chicago Inter-Ocean.

"It is not easy to describe the prancings of mind and the cavorting of brain that are found in the book but usually the feet of the author never get off the ground, at least not both of them at once, for Mark Twain himself might envy something of the fluent command of modern slang which appears in it at intervals, and on the other hand there is a reaching up to the loftiest of transcendental clutchings at ideas in the air.

"One can hardly say that the reading of the book has a filling effect upon the mind, but to those who have a leaning toward the mystical and the scientific and the whimsical, all rolled up in one, there is in this book some material to amuse them and interest them and perhaps afford them profit."—From Buffalo News.

PERSONAL OPINIONS.

"The book with the new tale with the arrowy points reached me this morning, and of course, before the day is over I have read it through. It certainly 'beats the Devil' how well each share of slam and just satire is measured out somehow, somewhere to man and woman, society and individuals, modern mystic cults and modern science. * * * I should think the great truths running through the whippings to right and left should be sufficient to start many of its readers on further investigation. * * * However great pleasure it is to be with the truly wise, I think it would be rather hard and severe for an ordinary person like myself to be at play with some of the wise when they get gay. When at intervals some of them turn foolish and to nonsense, would it not be at some poor mortal's expense? I should be afraid to exchange card, or to play in their yard."

"I believe the Gay Gnani will find many friends. The fault finders are proving their need of the lesson."

Insanity, its Cause and Cure

Copyright, 1909, by H. Lindlahr, M. D.

By Henry Lindlahr, M. D., D. O.



N this article, I shall not follow the conventional classification of the various mental and psychic disorders, given in standard scientific works. Dubois and other specialists acknowledge that these are unsatisfactory and impracticable. I shall endeavor to treat the subject simply, as it has presented itself to me in actual experience, including under the term *insanity* all prolonged departures from the individual's normal standard of thinking, feeling and acting.

The diagram given herewith is not intended for a complete classification but for the elucidation of the subject in this discussion.

It will be seen that we divide all forms of insanity into two groups, the physiological and the psychological.

Physiological disorders are again divided into functional and organic. By physiological mental disorders we mean all those morbid mental conditions which originate in abnormal functions of an impaired physical organism.

Functional disorders may be traumatic (the result of wounds), caused by an accident, for example; concussion of the brain from blows on the head or falls, subluxations of the spine, etc. Osteopathic and chiropractic examinations frequently disclose luxations (dislocations) and subluxations (partial dislocation) of the spinal vertebrae, particularly of the cervical (neck) region. In a number of cases we have found the atlas (top vertebra of neck) displaced. The pressure on the nerves by such bony displacements may produce mental and nervous disorders, which will abate or even disappear when the lesions are corrected by proper manipulative treatment.

Auto-intoxication results from morbid matter and poisons

MENTAL AND PSYCHIC DISEASES, VARIETIES AND CAUSES

GROUP I. PHYSIOLOGICAL, MENTAL AND PSYCHIC DISORDERS.

Division I. Functional Mental Disorders.

HEREDITARY.

TRAUMATIC.

(The result of Physical Injuries.)

EXPOSURE.

(To wet, heat, cold or starvation.)

AUTO-INTOXICATION.

{ (Resulting from fevers, inflammation, uric, sulphuric or phosphoric acids, poisonous alkaloids and ptomaines, produced in the system.)

DRUG INTOXICATION.

{ (Resulting from the use of inorganic Mercury, Iodine, Quinine, Bromides, Coal Tar Products, Alcohol, etc.)

Division II. Organic Degeneration of Brain and Nerve Matter.

PARESIS.

SCLEROSIS.

ARTERIO-SCLEROSIS.

TUMORS.

ABSCESSES.

HEMORRHAGES.

{ Resulting from Physiological causes above classified.

GROUP II. PSYCHOLOGICAL DISORDERS.

Subjective Psychism.

HYPERSENSITIVENESS.

Resulting from weakening physical habits. (Negative diet, fasting or overwork.)

ABNORMAL DEVELOPMENT

Effects of mental and emotional disturbances peculiar to the periods of pubescence, adolescence, senile decline or climatic conditions.

OF SPIRITUAL SENSES

Caused by destructive mental habits and emotionalism (stubbornness, fear, worry, melancholy, temper, introspection, etc.)

RESULTING IN

Exaggeration of good habits and emotions (religious exaltation, over-concern, over-scrupulousness, morbid altruism, etc.)

CLAIRVOYANCE,

Vicious habits (alcoholism, sexualism.)

CLAIRAUDIENCE,

Hypnotic Control.

Etc.

Mediumistic Control.

HYPNOTIC SUBJECTION.

All of the above being due to lack of Self-Control on the part of the Individual.

MEDIUMSHIP.

OBSESSION.

POSSESSION.

THE INDO-AMERICAN MAGAZINE.

produced in the system, such as uric acid, sulphuric acid, phosphoric acid, uraemic poisons, alkaloids, bacteria, ptomaines, etc.

All these morbid materials circulating in the blood may unduly exalt or depress nerve and brain functions. Many of the acids generated in the system, if not properly eliminated, tend to crystallize and form earthy deposits in the walls of the blood vessels, causing arterio-sclerosis (hardening of walls) with its attendant depressive effect on brain functions, tendency to hemorrhages, embolism, etc. Nearly all auto-intoxication is the result of an excess of proteid and starch foods, because all the elements composing these foods belong to the negative, acid-forming group. At the same time there is a lack in these foods of the positive, acid-binding and eliminating alkaline salts.

The treatment of this class of disorders is therefore largely dietary and must consist in reducing the proteid and starch foods and substituting foods rich in the positive alkaline salts of sodium, potassium, calcium, magnesium and iron. Other methods of eliminating morbid material are hydrotherapy (water cure), massage, osteopathy, air and sun baths, proper breathing and curative gymnastics.

Alcoholism is another prolific cause of functional disorders, producing degenerative changes in the tissues of the body, especially in the stomach, liver, spleen and kidneys. In advanced stages it involves nerve and brain structures and may result in various forms of delirium and mania.

The treatment is similar to that for auto-intoxication. It consists in building up the blood on a natural basis and in various forms of natural tonic treatment. If sufferers from alcoholic and nicotine poisoning can be induced to adopt a fruit and vegetable diet, the cure is half accomplished.

Alcoholism has been held responsible for the increase of insanity among civilized nations. Its influence, bad as it is, has been greatly overrated. Fully as destructive have been the effects of poisonous drugs, especially of inorganic mercury, iodine, quinine, arsenic, bromides and coal tar products.

While alcohol is in a way congenial to the human organism, (it is, in fact, manufactured in small quantities in the system and there burned up like other fuel material) the poisonous

THE INDO-AMERICAN MAGAZINE.

drugs mentioned have a marked tendency to accumulate in the tissues and to cause degenerative organic changes, especially in brain and nerve matter.

Mental disorders caused by drugs are more difficult to cure than other forms, because they readily cause organic degeneration.

All functional mental diseases, if prolonged by neglect or intensified by wrong treatment, may result in organic mental disorders. Under these we classify all morbid mental conditions due to degenerative changes in brain and nerve matter.

It is evident that cures are much more difficult or even impossible when the stages of organic degeneration have been reached.

The second main division of our subject deals with the psychological disorders. By these we mean the morbid conditions due to mental, emotional and psychic influences. We have subdivided this division first, into disorders due to subjective psychism, the most common forms of which are hyper-sensitivity, negativeness, hypnotic subjection, mediumship, obsession and possession. Every form of perverted mentalism, such as stubbornness, fear, worry, melancholy or self-pity, may become destructive emotionalism. In our practice we are daily more and more impressed with the fact that any form of abnormal thinking and feeling may easily develop into the most terrible depressive or emotional insanity.

Mania is often merely a natural tendency exaggerated, through loss of self-control. If parents could be made to realize that their fond indulgence of a child's selfishness, indolence, wilfulness, irritability and temper, may develop into the worst forms of nervousness, hysteria and insanity, they would employ every means to stimulate, educate and strengthen the will power and self-control of the child. *In the weakening and loss of self-control lies the root of all psychic disorders. In its restoration lies the cure.*

There are those who endeavor to restore lost self-control by "hypnotic suggestion," which is a misnomer. The author of "The Great Psychological Crime," page 68, draws the following distinction between suggestion and hypnosis:

THE INDO-AMERICAN MAGAZINE.

"It is safe to say that in its most common acceptation the word (*Suggestion*) is intended to mean 'a deferential method of calling the attention of one person to the subject matter in the mind of another and inviting favorable consideration of the same.'"

"For some reason, quite inconceivable at this time, the word has become inseparably connected and associated in thought with the subject of hypnotism. By a sort of tacit agreement or understanding, as it were, among writers and students generally, it has come to include almost, if not quite, all the means and methods by and through which a hypnotist impresses his own thoughts, impulses, desires and will upon the consciousness of his subject.

"But it must be borne constantly in mind that in exact proportion to the depth or intensity of the hypnotic state the hypnotist controls the will, voluntary powers and sensory organism of his subject. Under these conditions the subject, to the extent that hypnosis exists, is deprived of the power of independent choice, without which the word '*Suggestion*' is entirely meaningless to him.

"Indeed every thought, every impression, every impulse of the will projected by a hypnotist upon the consciousness of his subject during the hypnotic relation has, just as far as the hypnotic process is able to carry it, the force and binding effect of a definite and inviolable command. It is not presented to the subject for his consideration as an independent, self-conscious and rational intelligence possessing discretionary powers. It is not submitted to the rational judgment of the subject at all. It is not offered upon the theory that it may possibly be rejected. On the other hand, it is forced upon him under conditions which, according to the laws of Nature, make its rejection an impossibility.

"And yet, notwithstanding all this, it is called '*Suggestion*' by learned men who are wise enough to discover instantly many a less conspicuous error."

The truth of this definition of "*Suggestion*" dawned upon me long before I read "*The Great Psychological Crime*," when I was studying Nature Cure in Berlin, about twelve years

THE INDO-AMERICAN MAGAZINE.

ago. At that time, I also took a course in "Suggestive Therapeutics" under Jacques Groll and Reinhold Gerling, then the most celebrated hypnotists in Germany. My fellow students appeared to enjoy the abject submission and helplessness of our clinical subjects when under hypnosis; but from the beginning, the pitiable condition of these wretches, deprived of reason, will and self-control, was revolting to me. Although endowed in a marked degree with the power to exert hypnotic control, I decided there must be other, and harmless methods of curing human ailments and resolved never to use such agents.

In later years, the teachings of The Great School corroborated this conviction and provided the scientific explanation of of the destructiveness of the process.

There is no delusion more fatal than the one encouraged by certain church organizations engaged in the work of psychic healing, namely that will power can be restored and strengthened by hypnosis, the very process that destroys it more surely than any other known agency, a process which has been called "The Great Psychological Crime" because it is the greatest crime committed against a human being—soul murder.

We come now to the consideration of subjective psychism, in its various phases closely related to hypnotism. These states all have their incipiency in negative physical and mental conditions. By a negative condition, we mean weakness, lack of resistance, susceptibility and submission to outside influence. Prominent factors in producing negative conditions are hereditary tendencies and frequently the very fear of these tendencies; debilitating, wasting diseases; drugs which exert a negative hypnotic influence upon the organism, negative diet, deficient in animal foods and in the positive vegetables, and consisting largely of cereals and legumes; vicious habits, such as alcoholism, sexual indulgences, etc.

Habits not vicious, which have been indulged in to the extent of jeopardizing self-control, may lead to subjective psychism. Among these are over-scrupulousness, concern about the future, morbid altruism, in fact, any good habit exaggerated to a degree involving loss of equilibrium.

Again and again the physician hears from patients this com-

THE INDO-AMERICAN MAGAZINE.

plaint, "It is not I doing these things. I abhor and detest the very thought of them. A foreign influence seems to come over me, and to control me. I feel as if it were another person." Indeed it often is. All habits carried to a point producing loss of self-control open the door to control by outside intelligences having the same tendencies. Yet, even so, hypnotism and the seance room may accomplish more harm in a few "sittings" than evil habits during a lifetime.

Hypnotic control depends upon the temporary paralysis of reason, will and self-control. If persisted in, it may result in the permanent loss of these capacities and powers which distinguish man from the brute.

Under mediumship we include all phases of psychism, from mere sensitiveness and awareness of conditions on the spiritual planes—clairvoyance, clairaudience, etc.—to actual obsession, which is the hypnotic control of an individual in the body by an intelligence out of the body. Such control by a spiritual intelligence may result in complete possession of the physical organism by the obsessing influence.

Not long ago, we received from a distance a manuscript describing a lady's experiences in developing as a medium, from the time when she began to receive strange vibrations and to be impressed by peculiar sensations, until she heard voices and came in contact with her "controls." These experiences became very annoying and interfered with her daily occupations as well as with rest and sleep. She begged her tormentors to leave her and threatened to disclose her true condition. They laughed and told her if she did she would be adjudged insane and would be confined in an asylum. When her condition became unbearable she related these experiences to her husband and family physician. The latter shook his head and left a prescription for her nerves. A few days later, her husband took her for a walk and with her entered a large building. Presently she found herself before an assemblage of physicians and nurses and was asked to tell her story. After she had done so, the doctors agreed that she was suffering from delusional insanity and confined her in the institution.

In the manuscript she tells a piteous story of her experi-

THE INDO-AMERICAN MAGAZINE.

ences. During two years she was confined in three different asylums. "All this time," she says, "I was as sane as ever in my life, but the mere mention of my psychic experiences was sufficient to commit me. I finally became shrewd enough to tell my attendants that my delusions had completely disappeared. Then I was released as *cured* and sent home to my family. As a matter of fact, I was and am in exactly the same condition as when I entered the asylums, although I am wise enough to hide my sufferings and bear them in silence. From the time when I reached home, I resumed and followed successfully my work as a dressmaker and am now transacting all business connected with my profession, proving that I am as sane as any one."

We hope some day to publish this remarkable narrative. It met with a sympathetic and comprehending response, for we continually encounter similar cases in our practice.

People no more insane than we are, have been tortured by experiences of which, in many instances, they are afraid to tell their nearest friends, lest they be committed to an asylum in consequence.

Psychic exposure is brought about by a weakening of the physical body and its magnetic envelope, sometimes called the *aura*. The physical body and its magnetic envelope form the protecting wall dividing us from contact with the magnetic field and the lower spiritual spheres. If between the room where I am sitting and the one adjoining there was a heavy brick wall, I should be unconscious of what is going on in the other room; but, as the partition consists merely of wood and glass, I apprehend every sound and can hear distinctly the conversation on the other side. Thus it is with a person whose protective physical and magnetic envelopes have weakened and attenuated to such an extent that the spiritual senses have become abnormally active on the lowest spiritual planes of being co-existent with our earth plane.

The horrible visions seen by the victims of delirium tremens and of "delusional insanity," so called, are not always illusions or delusions. Only too often they are realities, in the magnetic field, which is identical with the "Purgatory" or the "Hells" of theology.

THE INDO-AMERICAN MAGAZINE.

From what we have said, it becomes apparent that the cure of pyschic conditions cannot lie in solitude, confinement, idleness, sedatives or hypnotics, either in the form of drugs or in that of "hypnotic suggestion"; but in the application of natural tonic treatment. Fundamental is the right diet, rich in positive animal foods and in positive vegetable foods, which grow in and near the ground. Massage and osteopathy are important because they stimulate, in a natural manner, the dormant or paralyzed nerves and nerve centers. Hydrotherapy and open air baths stimulate and invigorate the circulation and the vital activities of the skin. Daily physical culture drills not only strengthen the body, but teach co-ordination of mind and muscle, thereby exercising in a most effectual manner, will-power and self-control. All medicinal treatment must be tonic —never depressive. Suggestion also plays its part, but it must also be tonic, not depressive; that is, it must not be administered in the hypnotic trance but directed to the waking consciousness, in order that the patient may accept it and respond to it by the exertion of his own will, not coerced by the will of another. This is the danger line. Let the psychotherapist beware that he does not cross it!

(Dr. Lindlahr is proprietor of Lindlahr's Sanitarium, President of "Lindlahr's College of Nature Cure and Osteopathy," and publisher and editor of "The Nature Cure Magazine." In his magazine he is publishing many interesting articles relative to the cure of diseases by natural means and a careful student of his writings will find that the Doctor has been a deep student of the Science and Philisophy of the Great School, as presented in its publications, and that he is endeavoring to aid Nature by Constructive Methods. His success with Psychic cases has been particularly gratifying.)

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